

# Correspondence

## Shillelaghs Banned

EDITOR: If Marion A. Trozzolo's letter about green schmaltz on St. Patrick's Day (AM. 5/2, p. 261) is designed to get me over my Irish inferiority complex, it's the wrong treatment. My feelings are so wounded it will take me two or three more decades of the same schmaltz to recover.

Arrah, why do you publish such a surly letter? It's the sort of thing I used to find only in the correspondence columns of *Time* and *Life*.

AGNES HEALY

Rutherford, N. J.

EDITOR: Congratulations to Marion A. Trozzolo on a breakthrough in ending the narrowness of the Irish Catholic outlook in America. More of the authentic universality of Catholicism will enhance our American way of life.

MICHAEL T. SPONZO

Hartford, Conn.

## Using Libraries

EDITOR: On behalf of the staff of the American Library Association and librarians across the country, I wish to thank you for your generous contribution to National Library Week.

All of us were pleased to note the article "Library Week—1959" (AM. 4/18). Such publicity, in reaching people in their homes, encourages them to make that extra step and seek out the services of their public library.

EMERSON GREENAWAY

President

American Library Association

Chicago, Ill.

## Defense of Blondel

EDITOR: In his review of *Augustine: Philosopher of Freedom* (AM. 5/9, p. 309), Francis E. McMahon ends his sympathetic evaluation of the book with a surprise attack on the philosophy of the late Maurice Blondel. Dr. McMahon creates the impression that "official" Thomism rejected Blondel, and he goes on to state that "one must choose between St. Thomas and Blondelism."

Few Thomists of this or the preceding generation would accept the dilemma. Aside from the fact that the Holy See warmly praised Blondel's philosophy in 1944 as "a precious contribution to Catholic thought," leading Thomists from Mercier

and Maréchal to Hayen and De Finance have acknowledged that they discovered St. Thomas anew through the eyes of Blondel. It is easier, Hayen insists, to reconcile St. Thomas with Blondel than with Scotus or St. Bonaventure.

Actually, Blondel is neither an Augustinian nor a Thomist; he is an independent thinker who, as Pius XII said, expressed the *philosophia perennis* in a modern idiom "with a talent equalled only by [his] very great faith."

JAMES M. SOMERVILLE, S.J.

Fordham University  
New York, N. Y.

## Foreign Imports Hurt

EDITOR: You have recently devoted quite a bit of space to the critical unemployment situation (AM. 4/7, p. 216; 4/25, p. 235; 5/9, p. 298).

I wonder, however, if anyone has given consideration to the fact that a good part of our unemployment is due to our foreign trade program. At the present time, we

are forced to compete with gloves from Hong Kong, where the workers are paid 6¢ an hour and have a working day from 8 in the morning until 8 at night and where an overabundance of labor exists because of the large number of refugees.

We no longer speak of hundreds, but of thousands in our little industry who are unemployed. Other industries face the same problem, too. Thus you can see how serious is our U. S. unemployment problem—and how foreign imports contribute to it.

JAMES H. CASEY JR.

Secretary

National Assn. of Leather Glove Mfrs.  
Gloversville, N. Y.

## Tip o' the Hat

EDITOR: My congratulations to AMERICA and its staff on the attainment of its Golden Anniversary. I am sure this puts AMERICA among the leaders in the field of publications because it seems to be getting more and more difficult to survive in the publishing field.

WILLIAM P. MALONEY

Public Relations Director

Catholic Relief Services—NCWC  
New York, N. Y.



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# Current Comment

## Arrogant Racketeers

A friend of ours gets purple with wrath every time he reads about racketeers. What sends his blood pressure soaring is the same consideration that is said to incense President Eisenhower—namely, the seeming inability of government on all levels to smash organized crime and put the lords of larceny, with all their assorted thugs and mouthpieces, behind the bars.

For a number of reasons—some of which stem from the democratic character of our laws—even the most diligent cops and district attorneys find it extremely difficult either to make the arrests of big-time racketeers stick or to prove their guilt to the satisfaction of a jury. Of the law's frustrations the notorious Apalachin case is a classic example. Despite intensive efforts to find out what went on at the 1957 mobster convention in the small upstate New York community, law-enforcement officials have learned exactly nothing. Two weeks ago, almost as if in desperation, a Federal grand jury indicted 27 of the Apalachin delegates for conspiracy to obstruct justice. That was the only charge Federal officials had any immediate hope of proving.

The outlook, however, is not so bleak as all this sounds. Over the past six years the Department of Justice has secured the conviction, under the Taft-Hartley and Hobbs Acts, of no fewer than 134 labor racketeers. It has also successfully prosecuted, under the income-tax laws, another 73 assorted gamblers, extortionists and underworld figures. Last year the Justice Department set up a special group to flush out the nation's 100 top racketeers, and some results should soon be forthcoming from this innovation.

## Costs of Education

We all know that education costs a lot more today than it used to. Nobody feels this pinch more keenly than the parent of children who attend non-tax-supported schools or colleges. Therefore, though articles on economics may

or may not be their dish, our bet is that many readers will find things to ponder in "New Market Basket for the C.P.I.," an article in this issue (p. 411) by Prof. William M. Partlan.

The Fordham economist urges that from now on the Consumer Price Index of the Department of Labor mirror the costs incurred by a family that chooses to send its children to private or parochial schools.

Evidently, Prof. Partlan's reflections on the price of education have many wide applications. Just as his article was going to press we read a statement by Orlando F. Furno in the April issue of *School Life*, official journal of the U. S. Office of Education. "Should the United States Have a Cost of Education Index?" is the title of Dr. Furno's article. He strongly urges that a study of rising school expenditures be made in order to assist educational officers on the State level to plot trends in the purchasing power of the school dollar and to make policy accordingly.

These two economists are making two quite distinct proposals. However, one clear lesson emerges from what both of them tell us. Education is a costly business, and it cuts more and more deeply into the resources of individuals and of government. We hope work starts soon on both these farseeing proposals.

## Two Breakthroughs

On May 25 the U. S. Supreme Court ruled unconstitutional a 1956 Louisiana statute forbidding matches between Negro and white boxers. The significance of the decision lies in the fact that the State ban covered many other fields—dancing, social events, entertainments and so on. Though the Supreme Court ruling touched specifically only boxing, its logic will undoubtedly work gradually into other sports and other fields as well.

Again, on May 22 the news broke that in Atlanta the public library system would begin serving Negro patrons in the main library and its 14 branches, hitherto reserved "for whites only."

Segregation in libraries still continues, however, in such cities as Montgomery, Mobile and Birmingham, Ala.; Columbia, S. C.; Raleigh, N. C.; Memphis, Tenn.

Atlanta's step will quite likely encourage these segregated library systems to move quickly toward wiping out the undemocratic contradiction of "public" libraries that are barred to a considerable proportion of citizens. So, even if with more deliberation than speed, we do move.

## Little Rock Votes

The recall election on May 25 for the Little Rock School Board reported a victory for supporters of the Board's three "moderate" members, as opposed to its three die-hard segregationist members. These latter had ousted 44 teachers who favored reopening the city's schools even if the courts should still impose integration.

A rather close fight called out a maximum (including a Negro maximum) of voters. Nevertheless, two points were made clear. Little Rock's citizens were disgusted with the ruinous school-closing program and were determined to make themselves heard. Furthermore, a limit had been reached as to the effectiveness of Governor Faubus's use of race hatred as an instrument of political power.

How disastrous such exploiting of human passions can become is shown by Virgil T. Blossom, Little Rock's former superintendent of schools, in his recent book *It Has Happened Here* (Harper, \$2.95). This blow-by-blow story of a man painfully squeezed between clashing forces tells what erupted when vacillating political leaders—of the State, of the nation—were confronted by "a deliberate plot by segregationists all over the South to force a finish fight in Little Rock to delay or prevent a showdown on their own home grounds."

The showdown has definitely started, in a way not expected by its instigators. Mr. Blossom believes the entire country can learn some very basic lessons from the Little Rock experience. One of these is that organized extremism can be brought to book. Another is a well-grounded hope that the South "will intelligently and ably face, not to the illusory past, but to the high promise of our nation's future."

## Separating Them Out

Three months ago in this Review (3/7) Bro. Robert Knopp, S.M., described "How We Look to Latin Americans" who see our Hollywood-made films. After contrasting the effects in Chile of those films and films from the USSR and other countries, he concluded that "we must do something to halt Hollywood's misrepresentation of life in the United States."

Apparently the United States Information Service agrees with Bro. Knopp. On May 23 that agency announced that it officially frowns on 82 current U. S. films which, in its judgment, give a distorted view of our country. Moreover, the agency will not allow the producers of those films to convert blocked foreign currency into dollars by exhibiting them in 12 countries. Incidentally, one of the countries where those films are thus restricted is Chile.

The United States is beginning to appreciate the importance of giving other nations a favorable image of itself. We cannot refrain from mentioning in this regard the patriotic gesture of a long-time reader of this Review. He sent us a check last month and asked that we send a year's subscription of AMERICA to USIS reading rooms in ten Latin American republics. Only if our neighbors see us reflected in our good literature and good movies will they be brought, in Bro. Knopp's words, "to imitate the best things we have instead of the worst."

## Iowa and Intellectuals

The CCICA is a group whose abbreviated name makes a noise like a hissing tea kettle. In sober fact, of course, it is the weighty and austere Catholic Commission for Intellectual and Cultural Affairs.

Last month, behind closed doors, the CCICA met in St. Louis. At any rate, doors weren't thrown open to journalists eager to report the doings and sayings of the forty-odd Catholic intellectuals gathered in the Pope Pius XII Memorial Library on the campus of St. Louis University.

The CCICA announced the theme of this year's discussions—History and Contemporary Intellectual Life—but the rest was silence. A reporter from NC News ended his bare-boned story of

the meeting by quoting the conference's official spokesman to the effect that the CCICA isn't interested in publicity. Said the spokesman in an unguarded moment:

It took very learned men, straining to hear every word, to get an idea of what was discussed. What reporter could possibly convey accurately to the public what they were talking about? And then, what interest would it be to a woman in Iowa?

Iowa sprang ably to its own defense. Donald McDonald, editor of the Davenport *Catholic Messenger*, who has some fair pretensions to the title of intellectual in his own right, wasn't having any of this. In his weekly column he spoke up for Iowa women and the Fourth Estate: "I shall continue to fight the good fight for intellectuals and the intellectual life in this country, but I wish some of our intellectuals wouldn't make it so hard for us." Inviting reporters and publicity and all that sort of thing wouldn't have been such a bad idea for the CCICA after all.

## Heat, Dampness, Discomfort

By issuing the new Discomfort Index, weather bureaus are making Mark Twain a liar. Twain said that while everybody talks about the weather, nobody does anything about it.

What is the D.I.? It's an experimental recipe that ties temperature, humidity and their biological responses to a psychological scale of discomfort. Henceforth when the radio blares out that the D.I. is 70, one citizen in ten will mutter: "It ain't the heat, it's the thermidity." At D.I. 75 fifty per cent of us will take up the plaintive chant. At about D.I. 80 the whole exposed population runs the gamut from mild to acute misery. Somewhere beyond D.I. 85 everybody in creation becomes a meteorological beatnik; he wants to do nothing but drape himself over an air-conditioner and sip soothing mint juleps.

The inventor of this gimmick, by trying to link suggestible mental variables to scientific facts, qualifies as an enemy of the human race. In the future, millions who never noticed the heat and humidity will suffer guilt feelings if they do not experience the misery they are statistically entitled to. Insecure souls will take the D.I. as a cri-

terion of the response they ought to give the weather in order to be accepted as normal individuals. Let's stamp out the D.I. before we become a nation of thermohumidiphaths!

Of course, nobody denies that psychological factors weigh heavily in establishing any Discomfort Index. We hear that in hell the D.I. is quite high, even though the humidity is zero. But as the small boy said in catechism class when asked to define hell: "Hell is where God ain't, and *that's* what burns you up."

## Americans in Debt

Even though last year was scarred by recession, the economy set some new records. Both personal income and personal-income expenditures were the highest ever. So were average gross hourly earnings. Though profits were down, dividend payments matched the record-breaking level of 1957. Individual savings were the highest since the war.

The big news, however, was the kind most people prefer to ignore. Last year the total debt of the American people, their corporations and their local, State and Federal Governments soared to a dizzy peak of \$770.2 billion. That was a leap of \$34 billion over 1957. Of the total rise, individual indebtedness accounted for \$18.7 billion. Mortgage indebtedness alone jumped \$13 billion—the second largest advance in fiscal history.

To economists, these debt figures were not surprising, since last year both incomes and population rose. In considering the matter of debt, they tell us, both complacency and recklessness are to be avoided. Federal deficits are not something to be shrugged off as inconsequential on the ground that we owe the debt to one another, but they are not to be regarded as financial tragedies either. As for individuals, the size of their debts must be judged in relation to their incomes. Our individual debts are large, but so are our assets, and throughout the postwar period the record of debt repayment has been excellent. This doesn't mean, however, that many individuals and families may not be living dangerously beyond their means. Even in these days of installment buying and credit cards, thrift is still a virtue.



## Economic Statesmanship in Steel

IN THE language of the moralists, the steel negotiations raise questions of both commutative justice, (which concerns only the parties to a contract) and social justice (which looks to the community as a whole). Where wages are the subject of a contract, commutative justice demands equality between the compensation given workers and their contribution to the enterprise. Social justice demands that the wage contract between private parties serve the public interest.

On both counts, the United Steelworkers of America and 12 leading steel corporations, headed by U. S. Steel, Bethlehem and Republic, appear to be as far apart as they can possibly be.

### COMMUTATIVE JUSTICE

The union argues that its members are entitled to a wage increase based on the increased productivity and profitability of the industry. The industry, it points out, is producing more ingots today than it ever did before and is producing them with 50,000 fewer workers than it employed in 1956. Obviously, then, output per man-hour of work has increased sharply. The union insists that workers share in this increased productivity.

Furthermore, since the gain in productivity has coincided with strong demand for the industry's products, earnings, as well as sales, are notably higher than they were a year ago. The workers, therefore, have a right to share—through higher wages and in other ways—in the industry's soaring profits. Unless the industry agrees to improve wages and fringe benefits, the union maintains, it is keeping from workers what is rightfully theirs.

The industry replies to this argument in two ways. It says, first, that its employees are not entitled to a wage increase because their wages and other benefits are "now distinctly above average." (The average hourly wage in steel is \$3.03.) Secondly, it argues that stockholders are entitled to a fair return on their investment, and that for years steel profits "have been inadequate to do what a profit needs to do."

### SOCIAL JUSTICE

Steel management and labor agree that inflation is bad and that their key industry should combat it. They profess willingness to exercise the economic statesmanship which President Eisenhower, at his press conference on May 5, said the Government expects of them.

According to the union, the exercise of economic statesmanship demands noninflationary improvements in wages and fringe benefits. It reasons that the profitability of the industry is so high that even a "substantial" wage increase can be granted without any compensatory increase in prices. Such a wage increase would promote economic progress because it would provide the additional purchasing power re-

quired to keep the nation's capacity to consume abreast of its constantly growing capacity to produce. Failure to maintain this balance, the union argues, will bring on another recession characterized by over-production or failure in demand.

To steel management the duty of economic statesmanship means something completely different. Although it insists that steel prices are "outside the scope of collective bargaining," it has given the union—and the public—reason to believe that if present wages and fringe benefits are continued unchanged for another year, there will be no increase in steel prices. It argues, therefore, that "the one and only sure way" to avoid further inflationary pressures is to freeze employment costs—a conclusion that implicitly affirms the need to raise prices if wages are increased. The industry denies, in other words, the union's basic contention that it can pay higher wages out of rising profits.

The industry also rejects the union's purchasing-power approach to economic progress. It contends that the use of profits to pay dividends and to finance improved tools and new plants will in the long run do the economy—and the workers themselves—more good than if some of the profits were given to the workers as wages. The industry doesn't deny that consumer purchasing power is part of the equation of prosperity, but it feels that for the time being wage increases have gone far enough, and that any additional increase may price steel out of its market and reduce job opportunities in the industry.

### AN OBSERVATION

Even this cursory review suffices to highlight the importance of the profit question in the negotiations. The following table shows the net profits of leading producers for the first quarter of 1958 and 1959:

	1958	1959
U. S. Steel .....	\$62,426,679	\$106,585,303
Bethlehem .....	24,819,490	49,567,301
Republic .....	8,583,506	26,844,585
National .....	3,801,426	16,504,090
Inland .....	7,961,147	17,859,000
Youngstown Sheet.	3,576,100	11,541,864
Armco .....	9,330,565	21,152,038

In assessing these figures, it is necessary to recall that the first quarter last year marked the low point of the recession. Even after this allowance has been made, however, the industry's 1959 earnings are mouth-watering. They are so good, in fact, that two weeks ago *Life* said editorially that if the steel industry wanted to make a real anti-inflationary gesture, it could, while holding wages steady, cut the price of steel. To a good many of us that sounds like the highest kind of economic statesmanship of all.

BENJAMIN L. MASSE

# Washington Front

## Farewell to Mr. Dulles

THERE CANNOT be a person in official Washington, from the President down to the page boys in Congress, who does not have personal memories of John Foster Dulles. One of the original Eisenhower Cabinet and its most powerful member, he was a man much prized by the President. Although he traveled more than any Secretary of State in history, he was, whenever he was in the Capitol, very much in evidence.

He spent much of his time on Capitol Hill, where his enemies clustered thickly. He was enormously in command of himself on those occasions when his policies were under raking examination, and when he himself was often treated with impatience and disdain. Mr. Dulles was always much more the lawyer than the diplomat, and he relied on the logic of his case rather than the charm of his manner to win the day.

Secretary Dulles was never heard to complain of what Harry Truman has memorably called "the heat of the kitchen." A student of history, he knew of the unpopularity that is the lot of Secretaries of State, who represent the entangling alliances that are still so uncongenial to Americans. To this Mr. Dulles added a somewhat self-righteous attitude and a habit of speaking his mind that showed a certain insensitivity to the tender feelings of others. And when, revealing a swag-ger wholly unsuspected, he confided to a reporter the techniques of "brinkmanship," an indignant clamor went

up all over the world. Mr. Dulles bore the storm with a calm that did nothing to disarm his numerous critics.

But Mr. Dulles, who had been controversial without being dramatic, became in the last months of his life a heroic figure on the American scene. It was suddenly apparent that he was a brave man. When he entered the hospital for surgery, over fourteen thousand ordinary Americans wrote to him in one week to express their admiration for his personification of the ancient virtues of fortitude, forbearance and devotion to duty. His critics on Capitol Hill filled the record with tributes to his courage. Those who had quarreled most fiercely with his conduct of his office could not quarrel with his conduct as a human being.

This reporter likes best the memory of Mr. Dulles at what turned out to be his last press conference. It was the last week in January. Now, in retrospect, it seems almost as though he knew he was about to die. Though his illness was by then beginning its final fatal inroads, the Secretary looked extremely well. He brought to the familiar proceedings an unfamiliar light touch which delighted the regulars and surprised visitors who had come expecting pedantry. From time to time a flicker of amusement plainly passed over Mr. Dulles' usually immobile features. He seemed throughout like a man who was looking at the world and its problems *sub specie aeternitatis*, and that detachment brought into evidence a warmth and humor that had not often been revealed in his public appearances.

Today in the Capitol, they are speaking of John Foster Dulles as they should, simply as a man in whom valor was universally and belatedly recognized.

MARY MCGRORY

## On All Horizons

**NO JEW, NO GENTILE.** Friendship House, a center of the Catholic interracial movement, will conduct its annual summer study sessions during July and August. For complete details we refer the inquirer to Betty Plank, Friendship House, 4232 S. Indiana Ave., Chicago 53, Ill.

►**HINTS AND TIPS.** 150,000 wallet-size Confession Guides for teen-agers, prepared by Fr. Robert J. McCarthy, CYO director of the Diocese of Ogdensburg, have been distributed during the past two months by the Columbian Squires, junior Knights of Columbus.

►**PRIEST MEDIATOR.** When Msgr. Joseph F. Donnelly began on May 21 another six-year term as chairman of the Conn. State Board of Mediation and Arbitration, Gov. Abraham Ribicoff

said he doubted "that any other State in the nation is blessed with so capable and so understanding a man . . . to fill a post of this importance." Msgr. Donnelly has already served on the board for 15 years, 10 of them as chairman.

►**YCS MEET.** The College Young Christian Students will hold their 12th annual National Study Week June 6-13, at St. Xavier College, Chicago. The theme of the week, "Community," will be looked at particularly under the aspects of the international community of students and the liturgical community in college and parish. YCS headquarters are at 1700 W. Jackson Blvd., Chicago 12, Ill.

►**GROUP CATHOLICISM.** Does "religious sociology" merit the attention it is currently getting? Leading exponents

will help provide the answer at a summer institute on "The Sociology of American Catholicism" to be held June 22-27 in Boston. Dr. John D. Donovan, Dept. of Sociology, Boston College, Chestnut Hill 67, Mass., is director of the institute.

►**THEOLOGY BY THE PACIFIC.** An M.A. in theology program has been announced by Gonzaga University, Spokane, Wash. Conducted entirely in the summer months, the courses will be directed by Rev. Joseph Conwell, S.J. (author of *Contemplative in Action*), assisted by distinguished professors from this country and Europe.

►**STIMULUS.** A filmstrip (71 frames) and accompanying record (33 1/3 rpm.), "Behold This Heart," explains for youth the Morning Offering. Ideal for sodalities, Legion of Mary, PTA programs or classroom (Apostleship of Prayer, 1114 So. May St., Chicago 7, Ill. \$12.50). E.K.C.

# Editorials

## John Foster Dulles

**T**HAT rather austere man with the stooped shoulders, turned-down mouth and strange slur in his speech, who spent six years crisscrossing the globe in unwearied pursuit of peace and freedom under the reign of law, passed on May 24 into the valley of the shadow of death.

His admirers will find it easy to praise John Foster Dulles, particularly for his unreserved dedication to his exhausting role as Secretary of State. He was a man of vast knowledge and unmatched experience in international affairs. His dogged courage, indomitable optimism, steadfastness of purpose and patient tenacity made him an adroit diplomat and a formidable negotiator in an era of unrelieved crises. Powerful convictions coupled with a bold confidence in his own judgments made him a dominant figure in any conference he attended, and enabled him to stand before the world as the symbol of the Western resolve to resist and repel Communist aggression by all the means that honorable men may employ.

It is easy too for the enemies of Mr. Dulles to observe his faults, true or supposed, and to set them in a notebook to be learned and conned by rote. While he lived, they accused him of being a lone wolf who had no concept of teamwork and who refused to delegate authority. His firmness was often caricatured as clumsy inflexibility. His confidence in his own knowledge and soundness of judgment was often twisted into arrogant self-righteousness. Now that he is dead, we may expect that some, to whom his name was anathema, will not pass up the opportunity to mock him for playing the theologian in matters of diplomacy or pillory him for injecting doses of morality into affairs of policy that are traditionally ruled by expediency.

It is not our task to pass judgment on the human defects that may have marred Mr. Dulles' character.

Charity commands silence and even the pagan law-giver Solon decreed that none may speak ill of the dead. However, it is consoling to note that when Mr. Dulles resigned his beloved post as Secretary of State, some of his most severe critics were among the first to deplore the loss of the "indispensable man."

It is of course too soon to determine the true stature of Dulles among his contemporaries or to assess the value of the policies he initiated and pursued. Significant evaluation of these points belongs to a future generation. Nevertheless we feel that some few appraisals can be put forth without fear of gross rebuttal. The enormous influence of John Foster Dulles rested on his sturdy faith in God and a lifelong devotion to freedom and justice. His greatest contribution to modern diplomacy was his relentless insistence that principle must not yield to expediency and that morality must rule the world order of society. Whatever his frailties—and they are hidden in the bosom of his Father and his God—this man gave the world a splendid example of tireless service, heroic loyalty to the cares of office and selfless dedication to the right as God gave him to see the right.

Perhaps the Gospel parable sums it up. At the height of his mature years Dulles brought to his crucial post five golden talents—great intelligence, vast experience, power of advocacy, boundless energy, manly courage. With these talents he traded in the busy marts of policy to the last full measure of devotion. Surely it does no irreverence to the Gospel parable to say that Uncle Sam and the free world owe him at least this tribute: "Well done, thou good and faithful servant." But the editors of this Review hope that an even higher Lord will not only bestow on Mr. Dulles that same glowing tribute, but to it add the crown of life: "Enter into the joy of thy Lord."

## Thomas E. Murray and the Test Ban

**O**N May 15 Thomas E. Murray, former Atomic Energy Commissioner, condemned the current Administration policy on negotiating a nuclear test ban at Geneva. Mr. Murray outlined his views in a lengthy memorandum to Sen. Clinton P. Anderson, chairman of the Joint Congressional Committee on Atomic Energy.

In effect Mr. Murray accuses the Administration of pursuing a policy which is inherently contradictory and which involves the sacrifice of our military security and moral integrity as a nation.

As late as December 15, 1957 the President wrote

to Prime Minister Nehru: "We are at a stage when testing is required particularly for the development of important defensive uses of these weapons." He concluded: "To stop these tests at this time . . . is a sacrifice which we could not in prudence accept."

Yet eight months later, on August 22, 1958, the President declared a unilateral moratorium on all types of nuclear tests. The public has never been given an adequate explanation of what caused Mr. Eisenhower to take this drastic step—a step which to this day has prevented the achievement of nuclear goals once advertised as "imperative" objectives. What happened in



those eight months? Did we magically secure the design and technology for producing tactical weapons against submarines, aircraft, missiles, etc.? Did we suddenly solve the fallout problem that once prompted our efforts to develop a "clean" bomb?

All that the public knows is what the President has said and what he has done. Mr. Murray wrote:

What the President has repeatedly said is that continued nuclear tests are necessary for the national security. What the President has done is to stop the tests that are necessary for the national security. This is a plain contradiction.

Mr. Murray's criticisms add up to the sensible conclusion that we ought to have some second thoughts on the wisdom of negotiating a test ban at Geneva, while there is still time. Perhaps the Administration would be wise to reassess its policy while the barren debate is deadlocked at the level of the Foreign Ministers, instead of looking forward to a continuance of the fruitless exchange at the summit.

Here is where we would find ourselves tomorrow, if the Russians suddenly dropped their intransigence

and agreed to a total test ban protected by every conceivable measure for adequate inspection and control:

1. Scientifically, we would find ourselves cut off from peaceful uses of atomic explosions in dredging harbors, extruding oil from shale, etc.

2. Militarily, we would face the prospect of future wars without an arsenal of low-yield weapons against a variety of targets. "Our program in this range," says Mr. Murray, "has hardly begun to move beyond the development stage." Our military forces would be in a position where they could not wage limited war efficiently or a big war sanely.

3. Morally, the integrity of the American people would be jeopardized, for our war policy would be frozen in the present stance of meeting attack with a program of mutual annihilation.

It is high time that the Administration took the people into its confidence. The public ought to know why we are so frantic to bargain for a test ban that may hamstring us scientifically, limit our power of military maneuver and commit us irrevocably to a morally illicit kind of self-defense.

## The Reign of His Heart

HISTORIES of foreign policy and textbooks of diplomacy do not take it into account, but an action taken 60 years ago by Pope Leo XIII is still so important that it is now exerting influence on the meeting of the Foreign Ministers in Geneva. This pressure is a more amiable one than that created by the fears and tensions crowding around the conference table; it is a pressure of grace, an inspiring of the mind and heart that leaves one free but that beckons lovingly in the direction of justice and peace.

On June 11, 1899, Pope Leo XIII consecrated the whole human race to the Sacred Heart of Jesus. What the Pontiff had in mind is clear from the refrain of the consecration: "Be Thou King, O Lord, not only of the faithful . . . Be Thou King of those who are deceived . . . Be Thou King of those who sit in the ancient superstition. . . ." It was an affirmation of the universal reign of His Heart.

In the encyclical he wrote to prepare for the occasion (*Annum Sacrum*, May 25, 1899), Pope Leo showed that Christ is universal King because He is the Son of God, and because He died for all men. The Sacred Heart, the Pontiff explained, is the "symbol and sensible image" of His infinite love. In that Heart, in that love of Christ, "all hopes must be placed; in it man's salvation must be sought and looked for."

It was to that same Christ that Pope Pius XI drew the attention of the world when he instituted the Feast of Christ the King in 1925. The feast was an express liturgical acknowledgment of the biblical revelations about Christ and an express refutation of the idea that society should be organized as if God did not exist. The prayer of the Mass of Christ the King is that "all the families of nations . . . may be subjected to His most gentle rule."

Like Leo XIII and Pius XI, Pope Pius XII stressed devotion to Christ under the symbol of the Sacred Heart for "all who have a genuine concern for their own salvation and for that of civil society." His encyclical (*Haurietis Aquas*, May 15, 1956) made clear that devotion to the Sacred Heart is devotion to the human and divine love of the Incarnate Word and to the love of the Heavenly Father and the Holy Spirit for men.

The awareness of His love in which "all our hopes are to be placed" is kept alive in a remarkable way by the Apostleship of Prayer or League of the Sacred Heart, a world-wide association of people who build their lives around the love of the Redeemer under the symbol of His Heart, and who work with Him by prayers and acts of reparation to bring about the advent of His Kingdom, the reign of His Heart. The most basic act of the Apostleship, after enrollment at some center, is a daily prayer for fellow members and for the intention which is appointed by the Pope for each month.

When Pope John XXIII confirmed the intentions that Pius XII had already established for 1959 before he died, the step was taken that would bring the pressure of Leo XIII's world consecration to bear on the meeting of the Foreign Ministers in Geneva. The intention set for the month of June is "the reign of the Sacred Heart."

Some members of the Apostleship who have "genuine concern for their own salvation and for that of civil society" have already begun to include prayers for the success of the Geneva conference in their morning prayer for "the reign of the Sacred Heart." As more and more of us realize that this is a practical way of helping to achieve the reign of His Heart, the pressure of divine charity will surely increase where it is most needed.

# Sunday Laws in Jeopardy

Robert F. Drinan, S.J.

ON August 18, 1953, ten members of the Orthodox Jewish faith established and opened the Crown Kosher Super Market in Springfield, Massachusetts. In admitted violation of the State law regulating business on Sundays the proprietors of the Crown Market remained open every Sunday from 8 A.M. to 6 P.M. In order to enforce the law the Chief of Police of the City of Springfield brought legal action and the manager of the Crown Market was convicted of a violation of the Sunday laws—Sections 5 and 6 of Chapter 136 of the General Laws of Massachusetts.

The Supreme Judicial Court of Massachusetts refused to upset the conviction and on November 13, 1957, reaffirmed the constitutionality of the Sunday law of the Bay State. On May 18, 1959, in a 2-1 decision, a three-judge Federal court declared the Massachusetts Sunday law unconstitutional as applied in the Crown Market case. A decree as to the extent of the ruling will be forthcoming from the Federal court. Although one cannot know completely how important this new and unique ruling will be until after the issuance of the second decree, a thorough re-examination of the place of Sunday legislation in American law seems to be in order.

The Crown Kosher Market decision asserts for the first time in American jurisprudence that compulsory Sunday closing laws violate the Federal Constitution by placing an unreasonable burden on those who worship on another day of the week. It is most fitting, therefore, that we review the historical background of legislation restricting commercial enterprises on Sunday.

There is no doubt that the laws making Sunday a day of rest had their origin in our Protestant forefathers' desire to protect the sanctity of the Lord's Day by civil legislation. Courts have almost universally sustained such laws, arguing that Sunday legislation is permissible under the police power of the state in its regard for public health and safety. On the other hand, legislatures have been sympathetic to almost every

lobby, with the result that Sunday laws have been qualified away by means of a wide variety of exceptions.

Every State except Nevada places some restriction on Sunday labor, though five States—Arizona, California, Oregon, Wisconsin and Wyoming—have replaced their Sunday laws with statutes requiring one day of rest in seven—without specifying the day.

The Massachusetts statute, while more stringent in some ways than laws in other States, is fairly representative of the typical American law restricting work on Sunday. The law of the Bay State reads:

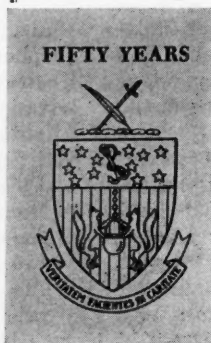
Whoever on the Lord's day keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity, shall be punished by a fine of not more than fifty dollars.

This basic provision of the "blue laws" of Massachusetts is not substantially different from the Bay State's first Sunday law enacted in 1653. Since that time, however, some seventy modifications have been written into the admittedly complex text of Chapter 136 of the Massachusetts General Laws. It bears the title "Observance of the

Lord's Day."

One of the relevant modifications provides that the law shall not "prohibit the performing of secular business and labor on the Lord's Day by any person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath and actually refrains from secular business and labor on that day, if he disturbs no other person thereby." The Supreme Court of Massachusetts has ruled, however, that this exception does not authorize the opening of stores for general business. Another exemption allows the "selling or delivering of Kosher meat by any person who, according to his religious belief, observes Saturday as the Lord's Day by closing his place of business during the day until six o'clock in the afternoon." Such sale of Kosher meat on Sunday is legal, however, only between "six o'clock and ten o'clock in the forenoon."

On several occasions in recent times the Massachusetts legislature has opposed a proposal that Sabbatarians be allowed to conduct business as usual on Sunday. Similar proposals have been defeated in all the States. The New York experience is especially noteworthy.



*Without waiting for the dissenting memorandum of Judge William McCarthy, who disagreed with the opinion and judgment of the Federal court in its recent decision on Sunday closing, FR. DRINAN, S.J., dean of the Boston College Law School, here gives us his estimate of that decision.*



In 1950 the Court of Appeals of New York upheld the conviction of two Orthodox Jewish retailers for selling uncooked meat on Sunday in violation of New York Penal Law No. 2147. The U. S. Supreme Court refused to review the decision of New York's highest tribunal, giving as its reason the "want of a substantial Federal question."

Following the directive of the Court of Appeals, the complainants went to the legislature for the relief requested. On March 20, 1958, by a vote of 85 to 61, the New York State legislature refused to enact the Asch-Rosenblatt bill which would have allowed business as usual on Sunday for those who worshipped on Saturday. The measure had the support of the State Council of Churches (Protestant) and the Protestant Council of New York, of all Jewish organizations and of the New York Civil Liberties Committee. It failed of passage, according to Leo Pfeffer in his volume *Creeeds in Competition* (p. 111), "because of the determined opposition of the Catholic Church."

Such was the state of the law when the Springfield case came to a three-judge Federal court composed of Hon. Calvert Magruder and Hon. Peter Woodbury of the Circuit Court of Appeals for the First Circuit, joined by Hon. William McCarthy of the District Court of Massachusetts.

#### THE SPRINGFIELD CASE

From its very beginning the Crown Market in Springfield specialized in being the only store within a radius of some twenty miles to offer a complete line of all Kosher foods. It remained open every Sunday but did not restrict its sales on Sunday to those persons desiring to buy Kosher foods. Every customer was served on Sunday. Though the market was open 56 other hours during the week, substantially more than one-third of its weekly gross of \$15,000 was obtained on Sunday.

The conviction of the officials of the Crown Market was affirmed by the Bay State's highest court on the basis of the settled precedents of that tribunal and of decisions of the U. S. Supreme Court in 1896 and 1900 approving Sunday laws. The convicted defendant requested that a three-man Federal court be appointed pursuant to a provision in the U. S. Code authorizing a suit aimed at testing the constitutionality of a State statute. The parties informally agreed to postpone prosecution of the plaintiffs until after decision from the Federal court. The Crown Market was joined in its brief by the President of the Massachusetts Council of Rabbis, suing on behalf of himself and other rabbis similarly situated, by the International Religious Liberty Association and the Southern New England Conference of Seventh Day Adventists. The Crown Market's brief was opposed by the Attorney General of Massachusetts, by the Lord's Day League of New England and by the Boston Archdiocesan Council of Catholic Men.

The majority opinion of the May 18 split decision, written by Judge Magruder, has no precedents to follow. Many jurists will question the validity and the advisability of a lower Federal court setting aside a State

statute, more than once sustained by the State's highest court, and in the face of a recent declaration of the U. S. Supreme Court that in the matter of New York's Sunday law "no substantial Federal question" was involved.

Judge Magruder, after relating evidence that the Massachusetts Sunday law was, at least originally, a means to sanctify the Lord's Day, states sweepingly:

What Massachusetts has done in this statute is to furnish special protection to the dominant Christian sects which celebrate Sunday as the Lord's Day, without furnishing such protection, in their religious observances, to those Christian sects and to Orthodox and Conservative Jews who observe Saturday as the Sabbath, and to the prejudice of the latter group.

The decision concludes from this assumed wrong that the Massachusetts statute 1) unconstitutionally restricts religious liberty; 2) deprives the store owner of liberty and property without due process of law; and 3) constitutes "a denial of the equal protection of the laws forbidden by the Fourteenth Amendment."

Though these unprecedented findings are of such a novel nature that one would expect a rather lengthy explanation of their justification, we find only some seven paragraphs in support of the three revolutionary principles. Sunday laws, we are told, are proscribed by the "classic statement" from the *Everson* decision of the Supreme Court that "state power is no more to be used so as to handicap religions than it is to favor them." No reference is made to the 1952 *Zorach* decision of the same court wherein the tone and content of *Everson* are substantially modified. The Sunday law, it is said, violates the religious liberty of the store-owners, the Orthodox customers of the store and the rabbi-plaintiffs, who "would be hindered in their function of supervising the food to be eaten by their congregations and . . . would also suffer great detriment in their efforts to preserve, in these circumstances, due observance of the Jewish Sabbath and of the dietary laws of the people of their congregations."

Massachusetts, the decision states, has "no legitimate interest" to safeguard by its Sunday law, and as a result the statute "arbitrarily" restricts the liberty of those affected by it.

No one wants to see any unnecessary restriction of religious liberty imposed upon a minority group. However, the thrust of this new extension of religious liberty poses the most serious questions. No law can be tolerated, the far too brief and obscure decision seems to state, if its operation causes an "economic penalty" to a person "by depriving him of the productive use" of his time. What does this imply? If a person or group decides to worship on Wednesdays, is the State precluded from allowing them to operate their businesses on Sunday? And if the State in its public welfare legislation must be so careful not to inflict an "economic penalty" on anyone, does this extension of the frontiers of religious liberty apply to parents who for reasons of conscience are unable to send their children to the secular school supplied by the state?

The majority decision furthermore assumes that Massachusetts has "no legitimate interest" to safeguard and, at least by implication, rules that the State may not set aside a day on which the worship of the vast majority of its people can be more easily exercised and organized. Must the state, as the secularists hold, be a



total stranger to the faith of its people? Justice Douglas in the *Zorach* opinion told us that the state may and should accommodate its affairs so as to coincide with "the spiritual needs" of the people.

Though the majority opinion in the Crown Market case seems to accept the theory that the state must isolate and insulate itself from religion, it accentuates and canonizes the greatest religious liberty for every individual. But there is a difficulty with unqualified support for this principle. Granting unrestricted religious liberty to everyone has two effects: it costs the state more, and it leads to violations of the religious liberty of other groups. In connection with the abolition of Sunday laws, for example, the state must supply additional police and fire protection for those who conduct business as usual on Sundays. Added expense is involved in ferreting out the inevitable racketeer who practices unabashed commercialism on Sunday. Second, if Sabbatarians expect to recoup the losses of Saturday by business on Sunday, many non-Sabbatarians will inevitably suffer encroachments on their day of worship.

One would like to be able to state with some assurance that the extension of the boundaries of religious liberty which the Crown Market case intends will ultimately lead to a deeper spirit of cooperation between government and religion. But how can we not be troubled by the prospect of what will happen to the new principle? Can Sabbatarians claim that they *must* be exempted from duties in military service on Saturday? And will Christians be able with impunity to refuse to work on Sundays for employers who are Sabbatarians? Furthermore, how severe must the "economic penalty" be before one is entitled to open all day on Sunday?

The second principle enunciated in the Crown Market decision is no less troublesome. We are told in a one-sentence paragraph that the Bay State's Sunday statute "arbitrarily" deprives plaintiffs of the use of

their property and is therefore a violation of the Fourteenth Amendment. Can the State, one wonders, now compel the closing of a store on Christmas, which is a religious festival as well as a legal holiday, if the proprietor closes on the previous Saturday? Is the right to property and to profits so paramount that it may not be restricted by laws made for the general public welfare? Could the State evade the Crown Market decision if it made every Sunday a secular holiday with the same restrictions on business as are applicable, for example, on the Fourth of July?

The third principle set forth by the majority avers that the Commonwealth's Sunday law denies equal protection because it allows some merchants to sell specified articles while denying the right to Sabbatarians to conduct regular business on Sunday. This argument seems the weakest of the three used in the majority opinion since the exceptions to the Sunday law were enacted simply to try to define the words "of necessity and charity" which are to be allowed on Sunday. Thus the sale of perishable foods and of such articles as tobacco desired by those enjoying a day of rest may be sold on Sunday even though the seller has not closed on another day of the week. One could quarrel with some of the exceptions that the legislature has enacted. Nevertheless, its policy has been to withhold unrestricted permission to transact all normal business on Sunday. This has now been granted, for the first time in Massachusetts history, to a grocery store. It is seriously debatable whether the proprietors of the Crown Market would be denied equal protection of the laws if they could not open on Sunday, in view of the fact that no substantially similar concession is granted to any other group and denied to the Crown Market.

#### THE FUTURE OF SUNDAY LAWS

The future of the Crown Market decision remains obscure. The Attorney General of Massachusetts may appeal it to the U. S. Supreme Court. Pending the outcome there, the Massachusetts legislature may attempt to modify the voided Sunday statute so as to make it constitutionally acceptable. In any event the split decision is almost certain to produce widespread confusion about the validity of Sunday laws and, most probably, more litigation. What are the positions of the interested groups?

The Jewish community is admittedly the prime mover in seeking the abolition of Sunday laws. The arguments of the Jewish plaintiffs' brief have now become the law.

Until very recently the Protestant community in America felt that one of its duties was to use the sanction of civil law to enforce certain of its moral convictions. Protestant efforts during the last several decades were responsible for the Comstock Act, which prohibits the transportation of contraceptives in interstate commerce, the now repealed Volstead Act and innumerable State and local ordinances preventing or regulating the sale of alcohol and the use of gambling devices. The enactment of these restrictions into law was thought to be necessary to enforce an eroding public consensus on these matters.

Within the very recent past the Protestant community has been far less certain whether it should try to legislate its own sectarian morality into the civil law. This uncertainty derives in part from the insecurity and tension felt by a hitherto dominant Protestant group which now, for the first time in American history, is confronted by aggressive groups of Catholics, Jews and secular humanists. The Protestant community, deeply divided from within and plainly desiring to be fair to all groups, is often reluctant to advocate measures which may not find universal endorsement. Such a policy, while understandable, sometimes sets the stage for the abolition of a part of the accepted moral consensus of American life. Protestant non-committalism concerning laws enacted decades ago by reason of a Protestant conscience has led at least indirectly to the repeal or disuse of civil laws penalizing adultery, fornication, birth control and the sale of obscene literature.

The same pattern of events now appears discernible in connection with Sunday laws. The Protestant community seems divided on this question, though in New Jersey and elsewhere Protestant groups were active in the struggle to enact laws to curb outright commercialism on Sunday. The Crown Market decision will very probably divide the Protestant community even more sharply on its position on Sunday laws.

Catholics will probably continue their opposition to the relaxation of Sunday laws. The Catholic community seems to feel that the pressure to modify Sunday legislation is another application of the secularistic concept that the government may not encourage religion or promote public morality. There is, moreover, the fear

among Catholics and many other opponents of concessions to Sabbatarians that frightful competitive practices and Sunday "bargain days" may tend further to dispel that sense of quiet reverence which law and society have always attached to Sunday.

On the other hand the Catholic community feels deeply for the members of another minority whose day of worship is Saturday. Catholics who suffer sharply from the "economic penalty" of supporting parochial schools can certainly sympathize with those whose faith causes them to clash with the settled customs of the American people.

Now that there has been this one ruling that Sunday laws violate the Federal Constitution, it would seem highly desirable to obtain a ruling on the question from the U. S. Supreme Court. In a matter so important the American people should not be required to speculate for months and even years as to whether or not a Federal court has usurped functions that did not belong to it and, more importantly, whether it has misread and misconstrued the First Amendment of the U. S. Constitution. If no clarification is forthcoming, a legal jungle may spring up over the proper enforcement of Sunday laws.

Regardless of what happens to the Crown Market decision, it will always remain a boundary stone of an entirely new field in the Church-State controversy. One can only hope that the demands of a militant minority, confronted with the settled customs of three centuries, will not unwittingly bring about unfortunate results for any individual group or for the moral health of American society.

## New Market Basket for the C.P.I.

*William M. Partlan*

THE Consumer Price Index (C.P.I.) shares with the Federal Reserve Index of Production and the Department of Commerce estimates of employment the role of being the most widely publicized and used of all the many economic indicators. If Congress agrees to the current request of the Department of Labor, the C.P.I. is due for a new market basket.

The objective of the C.P.I. is to measure the change in the retail prices of commodities and services bought by families of urban wage earners and salaried employees whose annual income, after taxes, is less than \$10,000. To attain this objective it is essential to know what these families actually do buy—what commodities and

services comprise their market baskets. This has been approximately ascertained from a nation-wide survey of consumer expenditures conducted by the Bureau of Labor Statistics in 1950 and adjusted by average family income for 1951-52. This survey produced a constant quantity of commodities and services that is a representative pattern of the buying habits of city-dwelling wage-earners and salaried workers and their families. Some three hundred items, in seven broad categories of commodities and services, are currently included in it. For each category and the items within the categories the bureau computed weights to insure that each item's importance is equal to its importance as measured by the amount families spend for it.

These items are priced in a systematic sampling procedure to obtain, fundamentally, the current cost of the market basket and to express this as a percentage

PROF. PARTLAN has been teaching economics for more than twenty years in the Department of Political Philosophy and the Social Sciences at Fordham University.

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(index number) of the average cost of the same market basket in the base period, 1947-49. Since the objective is to measure the change in retail prices, it is essential to keep the contents of the market basket and their weights relatively, but not absolutely, constant. If this were not done, one would not know if the result indicated price changes or quantity changes or a mixture of both.

But ours is a dynamic society. The family, as the basic spending unit, is constantly changing—changing in size, in the age distribution of the members, in geographical location, in income received and, especially, in its wants and preferences. This constant tendency to change results in marked shifts in the spending habits of the family. As a result the constant market basket of commodities and services of 1951-52 becomes unrepresentative of family spending for 1959 and beyond. Hence the request for funds for a new survey of how families, as free consumers, allocate their income.

In seeking the new market basket it is clear that now, as before, no single composite of commodities and services can be obtained that fits a particular family, or a particular type of families. For instance, the contents neither of the present nor of a new market basket can fit at the same time a family of five with three members in school and a family of five adults; a family in Alabama with no interest in overcoats and a family in Maine with little interest in lightweight clothing; a family that loves fishing but not movies and a family that loves movies but abhors fishing. A special C.P.I. index for bus drivers, for textile workers, for school teachers, for civil service employees is either impossible or impractical. Like all averaging processes, the C.P.I. probably never correctly measures the price changes of the market basket of any particular family, or even of a particular class of families.

On the other hand, again as in any averaging process, all individual family spending patterns should have a proportionate influence in determining the items to be



selected and their relative importance. A new market basket, then, will seek a composite of commodities that reflects in a representative manner the spending habits of consumers today. A sample survey, if Congress appropriates the necessary funds, will seek to reveal the changes that have occurred since 1950 in the broad major categories of expenditures for food, apparel, housing, transportation, medical care, personal care, as well as for reading and recreation.

But there is one category of expenditures that has

grown in importance since World War II which has not been included in the major categories of consumers' expenditures, but should be included in any revised market basket. This is the expenditure today for private education.

Certainly not all families allocate a portion of their income for private education, but neither do all families allocate their incomes in the same proportions for all the categories. It is only necessary that a significant number of the families surveyed spend an important part of their income on a commodity or service for it to be eligible for inclusion in the roster of categories that will ultimately be the basis for composing the market basket and computing the index.

The great and growing increase in private school enrollment is well known. In Catholic schools—including diocesan, parochial and private—the enrollment in 1958 was higher by 41 per cent in elementary schools, by 40 per cent in secondary schools and by 32 per cent in colleges than it was in 1952, approximately the time the currently used market basket was constructed. Countless newspaper articles reporting educational meetings show that the administrators of these institutions fully expect this growth to continue. Much of this increase, of course, is readily explainable by the growth of the population that has taken place since 1939. But some of this growth represents a preference on the part of families for private education and the consequent decision to assume the expense involved. Regardless of the reasons for the increase in private school enrollments, the expenditures involved are no different for the construction of a new C.P.I. basket than the expenditures involved in purchasing any other service, such as haircuts or television repairs. It should be the responsibility of those conducting the proposed new survey to estimate the importance of this expenditure in the budgets of the families which comprise the C.P.I. sample.

Since the objective of the C.P.I. is to measure the change in the price of a commodity or service, it must be admitted that there will be more difficulties in obtaining the changes in the cost of private education than in obtaining the changes in the price of most commodities and services. But a representative sample of private schools could be constructed, and then reasonably accurate information could be obtained from components of this sample as to the charges they make, both direct and indirect, for attendance in their schools.

The C.P.I. has many times been called "the Government's most important statistic." It is widely used in collective bargaining and in other types of wage and salary adjustments. No one expects it to be a perfect measure of changes in the prices of the commodities and services that the families of city-dwelling wage and salaried employees buy. But, if we are to have a new basket, it will be a better one if the survey of spending habits includes a survey on expenditures for private education and uses the information obtained in the process of computing the index.

# State of the Question

## FATHERHOOD IN THE IMAGE OF GOD

As the third Sunday of June approaches (June 21 this year) and brings us Fathers Day, America is pleased to print this tribute to fathers, written by an Ursuline nun. Mother M. Gregory Lacey, O.S.U., is currently teaching English and commercial subjects at co-institutional Eugene Coyle High School in Kirkwood, Mo.

FOR A long time I used to think there was a verse in the Bible that was *not* inspired—it lacked coherence! When reading the Holy Spirit's eulogy of womanhood commonly known as "The Valiant Woman," I was sure the sacred writer had suffered a distraction when in the midst of all the qualifications for the ideal wife and mother came the verse, "Her husband is honorable in the gates, when he sitteth among the senators of the land." But then the Holy Spirit inspired me: "Her husband is honorable in the gates"—for she had made him so.

The father of the family has had a lot of attention on the American scene of late years, and not all of it bespeaks an admirable ideal. Witness the review of the current motion picture *Houseboat* in the December 1 *Time* magazine as an example. I am an Ursuline nun, presently an educator of high school girls, for the preceding dozen years an educator of high school boys, too. The young girls will be the women of the future who will or will not make their husbands "honorable in the gates"; the young men will soon step into their role as husband and father. What ideal of fatherhood shall I convey to these youngsters and how shall I try to do it?

### Providing for Bodily Needs

Evidently the question of the position of the father in the Christian family is as old as Christianity itself, for St. Paul found it necessary to write about it in his Epistle to the Ephesians:

The husband is the head of the wife, as Christ is the head of the church. . . . Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things . . . let every one of you in particular love his wife as himself: and let the wife fear her husband.

Elsewhere, in the First Epistle to the Corinthians, he sounds the heart of the

matter when he writes that man "is the image and glory of God; but the woman is the glory of the man." For it is man's reflection of the fatherhood of God which gives man his greatest dignity. With and in God he shares the divine mystery of creative power. Were it not for the initiative he takes in the act of procreation, woman would never realize the fulfillment of her vocation to motherhood. In "the image and glory of God" he causes her to bring forth to him the glory of his fatherhood.

Consorting with God as Creator, man continues to consort with Him as Provider. Just as God does not create the world once and forget about it, but prolongs his act of creation through preservation of all he has called into being, so, too, the human father in "the image and glory of God" has as his privilege an obligation to provide for the children of his flesh. What work, no matter what it be, could be undignified when regarded in the light of this truth?

But the awesomeness of man's parallel with Divinity does not stop there. We recall again the words of St. Paul: "Christ is the head of the church . . . Christ loved the church, and delivered himself up for it." In somewhat of the same manner, a father slowly lays down his life through the work that provides for his family, and would be ready to lay it down quickly if defense or support required it. Laurels go to a Lindbergh who crosses the Atlantic in the *Spirit of St. Louis*; or to the men on the atomic *Nautilus* who burrow under the North Pole's sea of ice. Great as is their courage, it somehow pales when placed beside the tireless devotion of a faithful father to his family.

In a tragedy in the Nova Scotia coal mines last year many men lost their lives, while others were literally buried alive for a week and more. For some, it was not the first time they had suf-

fered this horrible experience. We must marvel at the paternal love which gives men like these the courage to spend much of their lives in the bowels of the earth earning daily bread for their loved ones, aware every minute of the terrifying dangers they risk.

This example illustrates a further truth about Christian fatherhood. Even while eking out a living for their own wives and children, these men are providing the necessities as well as the comforts of life to many a person they have never seen. It makes me wonder how much of the warmth I have experienced and how many of the convenient gadgets I enjoy in my beautiful convent home were originally fertilized in the womb of Mother Earth by the sweat of brow and fortitude of will of men who thus share with Almighty God His fatherhood as bountiful Providence. Christ died for His Mystical Body, the Church; as truly, through fatherhood in Him, do men die for one another and father the children of other men.

### Fathering the Spirit

When a father has "nourished and cherished" the children begotten of his own flesh, has he finished the work of his fatherhood? We know that he has done the least part. Why did Christ deliver Himself up for the Church? "That he might present it to himself a glorious church, not having spot or wrinkle, . . . but that it should be holy and without blemish." The Apostle Paul does not neglect to say how this shall be done. After restating the Fourth Commandment and its unique promise, he says: "And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord."

The greatest burden of parental responsibility is precisely this effort to mould them into the image of God that the father himself is. "Not by bread alone" does man live, and after the father has fed the mouths of his offspring, it remains to him to feed the spirit. Ironically enough, it is in fulfilling his first obligation to his family that the man of the house in modern suburbia finds the second seriously threatened in its most vital aspects.

Let's look first at the problem of adequate housing. Many dwellings are fundamentally "inadequate housing," since they have no more than two bed-

rooms. The arrival of the first child immediately creates an anxiety about whether there will be room for the second. And what outlook is there for a large family, even with a three-bedroom house? Bunk beds may solve the problem of physical space, but they do not answer the human need to be alone sometimes. Much less do they supply the insulation so useful when tempers rise and voices grow shrill. Even a young child has need of a corner where he is king, where he can enter into himself, and where he can face the big little problems of life without fear of intrusion. What shall we say of teenagers, then? Their need for a like seclusion in times of emotional and mental stress is multiplied with the multiplicity of adolescent inner conflicts.

#### The Youngster at Home

And there is a direct bearing here upon the benefit the child derives from formal education. Recently I got a surprise when I asked students in my classes about facilities for study at home. One senior sleeps on the folding bed in the living room. She cannot retire until the rest of the family have finished their TV diet. For study, she

may go to an adjoining room, not out of earshot from the same TV. In other homes, there is a stationary TV, a portable TV, a "hi-fi," a radio—all blasting off at once. We can wonder whether fifty per cent of our students have homes where they can go to their own rooms and devote themselves to concentrated study. Yet it is the father's place to control this situation, if he is to fulfill his obligation of bringing to maturity the minds as well as the bodies of his children.

"Adequate housing" would also include the possibility for recreational facilities. Just to hint at some considerations the father of the family ought to make here: there should be room for a library with books for every age level in the family, a library whose shelves would periodically receive birthday and Christmas gift books, and hold a set of encyclopedias to ease the reference problem for the growing scholar. Does the family subscribe to worth-while magazines, and is there a corner in the house for keeping a goodly number of old magazines? No, no fire hazards, but all of us know the charm of old magazines on a rainy day and how useful they can be for many projects that find their way into the scholastic program. One often hears "ranch-house dwellers" lamenting the want of storage space, the result of which is that everything from Johnny's bicycle to the broken armchair have to be jammed into a corner of the garage. There should be room and a welcome for friends of the family. A father owes it to his youngsters to meet and get to know their friends, and a teen-ager wants this interest from "Dad." The infallible sign that he has been a successful father will come when his young boys and girls seek, rather than shun, his advice.

Another factor in modern living which creates a grave problem for the intellectual and spiritual development of children is that of job mobility, and hence home mobility. Father gets a transfer, and it means that the whole family pull up roots and try to transplant themselves to a new location thirty miles—or a thousand miles—away. The expression, "One move is equivalent to a fire," sums up the situation pretty well, except that the greatest part of the loss is not on the monetary side, nor is there any insurance available to reimburse for it. Socially there

is loss of old friends; spiritually there is loss of parish ties formed by baptisms, First Communions and church clubs; psychologically there is a great loss of security. The child, already insecure, finds himself thrust into a new milieu where he must start all over again.

#### Giving Youth "The Vision"

Here looms the problem: how convey the principles of Christian family life to the young men and women in our high schools? First of all, we make a mistake if we take it for granted that students in our classes realize how soon they will be heads of homes of their own. We say to a junior class: "Now in only two years, or maybe even one, you will be getting married. . . ." and they take it as a good joke; but when we ask them to recall their high school friends of a year or two ago who are already married, their faces grow earnest. Underscoring this possibility in their minds does not drive them to early marriage. Rather, it gives them pause and makes them listen more intently to the instructions we give. I would like to think that it helps to achieve our purpose: to send them into their chosen vocation with eyes wide open to the sublimity of their calling as God's indispensable helpmates in peopling earth and heaven. Nor are such efforts lost upon the youngster who foregoes the marriage state to choose the religious. What better preparation could there be for a solid religious vocation than the deliberate choice of the religious life after the experience of having stood in awe before the dignity of the married state?

So we must kindle in the minds of our youth great ambitions for the homes they will one day establish, not to make them dissatisfied and critical of the home that now fosters them, but that they may have clear-cut ideals and a holy determination to bring them to fruition. "Look and make it according to the pattern that was shown thee in the mount," said God to Moses about the building of God's tabernacle among men. Some few of our students have had the enviable privilege of experiencing at first hand the pattern of a truly Christian family, but to those who haven't, educators must give the "vision in the mount."

Before, when considering the father's spiritual debt to his children, I singled

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Translated from the French by

Alastair Guinan

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out the family library as an important means of rendering this debt. One cannot overemphasize the desirability of selling our students the reading habit now, for it is the most effective natural means we have to instill Christian principles in them. If we succeed in whetting their appetite for reading now, they will be the parents of the future to whom reading aloud will not be a lost art, but a living art, which they will deliberately restore at the expense of inferior radio and TV programs. We can be optimistic for the future, for we hear of homes not infrequently which are more closely united through the intellectual bond of family reading together.

Thinking people are calling upon the family more and more to reaffirm its God-given prerogative as educator. An article in the October, 1958, issue of *The Sign*, entitled "How Parents Can Help Our Illiterate Children," illustrates this. One sentence particularly summarizes the attitude: "Youngsters need a reading father if they're going to respect books." For its part, education is enlisting the aid of the home to help take care of the "child with gifts," whether he has one talent, or two, or ten.

#### Father Has His Say

Here are the enlightening letters we received when we asked two fathers to tell us what we nuns could do to deepen Christian family life and help them with their paternal problems. Both have had a college education. One, the father of seven youngsters ranging from kindergarten to senior high school, was deeply concerned about the influence of those "unofficial teachers," radio and TV, counteracting the efforts of the "official teacher." Inasmuch as Ursulines teach logic as a required course in their high schools, we rejoiced to read the following unprompted suggestion:

I believe children at an early age should be exposed to logic, advancing in this art of straight thinking as they advance in the grades, so that they may be stimulated to examine proposals, ideas and ideals that might be presented to them, discovering for themselves the hidden fallacies present in many everyday statements—propaganda through the media of newspapers, radio, TV and the sneering student.

He went on to advocate that this independence of thought transfer to inde-

pendence of action also, and that we teach the child early to stand up against the contempt of his schoolmates. He closed:

If our children are able to learn that the life they graduate into is one of squalling babies and harsh responsibility; of sacrifices and heroic nonconformity, and not the life of an age group whose members do the same things and have the same problems, enemies and enthusiasms, we have accomplished some of our aims and purposes.

The other father is the parent of six girls, the eldest of whom is finishing high school. He discussed the problems of her steady dating, her wanting to drive forty miles for refreshments and getting home at 4 A.M. and her thoughtlessness in money matters. The words of this father, who is an active member of the Christian Family Movement, reveal him as an ideal parent:

We try to show our girls that we are put on earth to serve our Lord, that we have to be tried and have temptations put before us and that by resisting them we will come closer to our Lord. If I am so strict at times, it is only because I have a responsibility to God to do the job of bringing them up to the best of my ability, not just in their education in school, but in their spiritual education as well.

Then he has a suggestion for us, and ends on the same note as the first father:

I feel that we should emphasize more, in talking to high school sophomores, juniors and seniors, their responsibility to their parents and that we should teach them to confide in their chaplain or parish priest. . . . I never let them convince me that they are being made martyrs by their teachers. . . . These gals have to learn to take it and not complain about their superiors. . . . It prepares them to face life without having to think in later years that they are fit subjects for a psychiatrist.

These are reflections upon the ideal of fatherhood which the modern educator should inculcate into her protégés. Just as the Holy Spirit implies that the valiant woman of old contributed in no small degree to her husband's honor, so valiant women of the 20th century, in every walk of life, can contribute to making possible a fuller fatherhood in the image of God.

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This is a book which will give the young graduate a handhold while he is fighting to establish himself in college or a career. Father Kelly has gone to a variety of sources—Gerard Manley Hopkins, S.J., the Didache, the Byzantine Liturgy, and others—for brief prayers, poems, and spiritual essays. Every one of the entries is to the point and completely modern. Printed in black and red on ivory-toned paper, *Youth Before God* contains several photographic illustrations and is more than four hundred pages long. Still, it is small enough to fit a pocket or handbag. Imitation leather. \$3.75

\* \* \*

## Christ At Every Crossroad

by François Desplanques, S.J.  
Trans. by Germaine R. Serve

Father Desplanques, author of *Living the Mass*, has written a challenging book of meditations centering about the presence of Christ in everyone, everywhere and always. Using his familiar thought-line style, the author draws a vivid picture of Christ fatigued by a noisy factory and put on edge by a hot and humid summer. All in all, the book is an admirably clear and inspiring application of the doctrine of the Mystical Body. \$2.75

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## BOOKS

### Good Intentions Can't Justify Results

#### LADY CHATTERLEY'S LOVER

By D. H. Lawrence. Grove Press. 365p. \$6

Two reasons counsel an extended criticism of this book. This publication of the unexpurgated version of the novel has already stirred up a storm out of all proportion to the literary merits of Lawrence's last and, as is almost universally admitted, weakest novel. Second, the hearings now being conducted by the U. S. Post Office as to whether the obscenity of the book makes it unmailable bid fair to carry the book ultimately to the U. S. Supreme Court, where it will become a classic test case of "censorship."

The novel was first published in 1928 in Italy. It was sold clandestinely, mainly in the United States and England, was published in an expurgated version in both these countries, but never in its original form until this present publication by The Grove Press, a house that has for some time been specializing in "offbeat" literature. To be blunt about it, no U. S. publisher had dared to issue the complete work; Grove has now dared, and one wonders to what purpose.

For the book, despite the testimonials solicited from eminent literary figures, is simply not great literature, and that not merely because of the extremely frank passages which, it is charged, make the novel obscene. If the book did not carry the name of Lawrence, no one would bother too much about condemning or defending it.

The story is a mere sketch. Lady Chatterley is married to a man who has been rendered sexually impotent by wounds suffered in World War I. Their home is in one of England's industrial areas, and the young bride, revolted by the dehumanization of the mine and mill workers, and bored to death by the "intellectual" double talk of her husband and his upper-class cronies, begins to feel that the only way to achieve "fullness" in life lies in giving herself, utterly without reserve, to a real "man." She finds such a one in the gamekeeper on her husband's estate. He is married to and separated from a shrewish wife. The story ends when Lady Chatterley announces to her husband that she is pregnant by the gamekeeper. At the close there is some indecision as to whether she and her paramour will get

their divorces and settle down together—presumably in a foreign country. There are long, long passages of passionately detailed description of the physical liaison between the lovers. On these rest the charge that the book is obscene.

Though by no means a literary masterpiece, this work is without doubt seriously intended. Lawrence is revolted at the brutalization of man by the mine-pit and the stamping-machine and sincerely wants to register a protest. His book is saying that the life-forces



manifest in the sex act are themselves becoming dehumanized. This he blames on the Victorian hush-hush attitude toward sex. It must be said at the same time, if we are to be fair, that Lawrence, as we know him through his letters, essays and personal life, was not a "dirty-minded lecher," as has been charged and will certainly now be repeated. He wrote strongly against "pornography" in literature (which he curiously distinguished from "obscenity"); he did not advocate sexual promiscuity; he was actually drawn to the Church because of its teaching on the sacramental nature of marriage.

But an author's intentions and how he dramatizes those intentions in a novel are two different things. Though Lawrence clearly wanted to shock people into what he apparently thought was a healthy attitude toward sex, the key questions remain: Was he justified in shocking them to this extent and, more important, was his attitude healthy?

I believe that the verdict must be that for general distribution this is an obscene book, not in the sense that Lawrence's intention was *ex professo* to corrupt, but in the sense that what he actually produced has a corrupting bent. Moreover, this bent of the total

work appears in such explicit language in so many extended passages that Christian modesty, to say the least, impels us to rank this book with those that are restricted reading. They are so because, under the provisions of canon law, they *teach* immorality.

This aspect of teaching is all the more evident when one takes into consideration that Lawrence's attitudes toward sex were really the result of a fairly well-thought-out philosophy. He cultivated a mystique of sex which, to the Christian mind, is utterly pagan. Had he lived in the days of pagan Rome, one feels, Lawrence would have defended the "liturgical" character of some of the obscene religious rites, and he would have defended them with a religious fervor.

It is this crusading zeal that lifts this novel out of the slough of plain unadulterated dirty books. Unlike the works of a Mickey Spillane, this book does have something of social importance to say, but the way in which it says it becomes all the more misleading because of the quasi-philosophy that adds to its allurements an air of profundity. Specialists, I believe, can handle this book. (May I interject that I *have*, and without harm to my ideals?) But the general reader, and especially those who have no sound principles on sex and marriage, could be profoundly disturbed. This is a prudential judgment which may be controverted in some quarters, but it is the only considered judgment I can make.

HAROLD C. GARDINER

## Galaxies and Telescopes

### THE INDIVIDUAL AND THE UNIVERSE

By A. C. B. Lovell. Harper. 111p. \$3

This small volume on the present state of astronomy contains the six Reith Lectures that were broadcast over the BBC in the fall of 1958. The author is the director of the Jodrell Bank Experimental Station, Cheshire, England. The radio telescope at Jodrell Bank is the world's biggest and has often been mentioned in the press since the first earth satellites went aloft in 1957.

Since these pages first appeared as radio talks, all the topics treated are developed in a completely nontechnical way. The most unscientific of liberal-arts readers can peruse this book without meeting a discouraging page.

Chapter 2 will prove interesting and quite enlightening to those whose concepts of the origins of the solar system

belong to the last generation. The current theories rest on considerations that make planetary systems seem to be a common event in the history of the universe, in contrast to the theories that were popular thirty years ago.

I think general readers who have no knowledge of the development of radio astronomy will find Chapter 3 quite fascinating. This field is the author's current specialty, and it is presented in a way that will give the reader a little appreciation of the developments that have given astronomy a new orientation and dimension as well as instruments of amazing power.

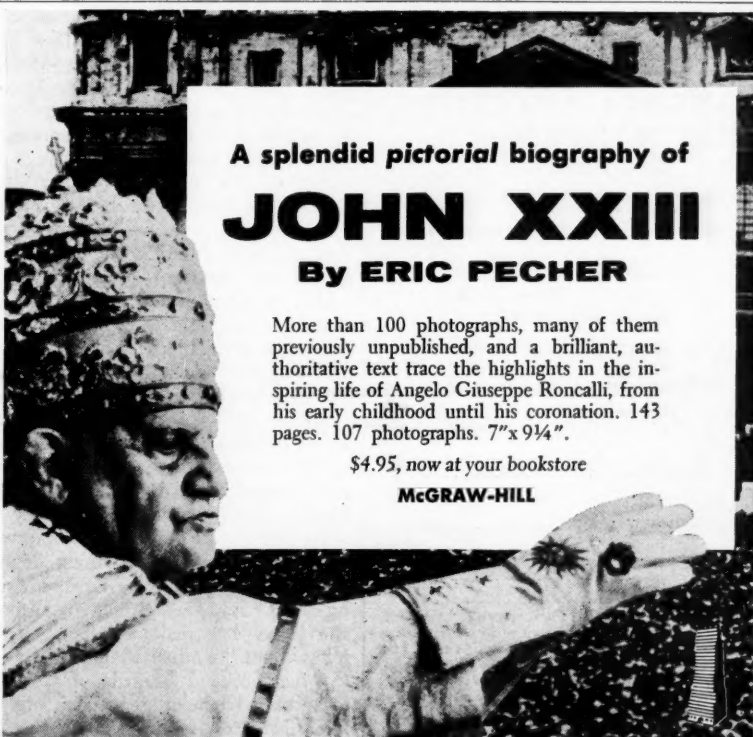
Those who have a philosophical interest in the broadest aspects of the cosmological problem will find the last two chapters of this book rewarding. These chapters outline the state of the current controversy between proponents of the evolutionary theory of the cosmos and those who favor the steady-state theory of continuous creation. Teachers of theology and philosophy who have little familiarity with current astronomical speculations may find in Lovell's treatment just the challenge that will lead them to look into the literature on the development of the universe which is easily available in paperback editions everywhere.

L. C. McHUGH

## FILMS

**WOMAN OBSESSED** (20th Century-Fox). The woman in the title is not really obsessed at all. She is a level-headed widow living on a farm in Northwestern Canada who makes the unprecedented (by the usual Hollywood standards) decision to marry her unlettered hired hand (Stephen Boyd) because her young son (Dennis Holmes) needs a father and a woman cannot run a farm alone. There are, it is true, some hard-breathing melodramatic complications before the union reaches a state where it could be described as happy. But apparently the lurid title was appended to the story, adapted from a novel bearing the more bucolic and generally speaking more apt name of *The Snow Birch*, because the heroine is played by Susan Hayward, whose fans expect her to play obsessed women.

Having elected to deal with some of the fundamental realities of life, the picture loses its nerve when it comes to applying a down-to-earth treatment. For example, the heroine's clothes are unrealistically chic and her home looks



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more like a rich man's hunting lodge than a farmer's frontier abode. Also, the estrangement between husband and wife and stepfather and stepson and the later reconciliation of these differences are made to depend on rather shaky and oversimplified motivation.

Even so, the film is a good try at purveying honest, unglamorized human values and is frequently quite moving on its own terms. Its use of a magnificent natural setting, photographed in color and CinemaScope, is outstanding both dramatically and pictorially. [L of D: A-II]

ASK ANY GIRL (MGM). Ideas for movie comedies are apparently quite easy to come by. The trick is to sustain them beyond the third reel, which is the approximate point at which they usually begin to come apart at the seams. This one, which blends the timeless with the topical by applying the techniques of motivational research to the age-old pastime of husband-hunting, succeeds in provoking a fair share of laughs even after the first half-hour. Throughout its running time, however, the film's comic bypaths are funnier than the situations relating directly to the thin and artificial plot. Its jokes become fewer as well as more strained and risqué as time goes on.

The story is based on a premise which working girls everywhere will recognize as highly implausible though admittedly desirable: the heroine (Shirley Mac Laine), newly arrived from Wilkes-Barre, gets a job with a Madison Avenue advertising research firm presided over by two brothers, both of whom are eligible bachelors. In an effort to change the status of the playboy brother (Gig Young) she tries to turn herself into his ideal woman. Her means toward this end is data provided by the sober-sided, industrious brother (David Niven), which he has acquired through motivational research among the names in the playboy's little black book. Obviously she uses her woman's prerogative and switches brothers in midstream.

In her best role to date Miss MacLaine displays a real flair for projecting the kind of engagingly daffy female who just naturally makes a shambles of a cigarette-filter test, gets innocently involved in a vice raid and is otherwise accident-prone to an alarming degree. Niven and Young, of course, are old hands at sophisticated comedy. Among the three they make the most of the jokes about the advertising business and the occupational hazards of the contemporary bachelor girl which are the film's brightest feature. These sure-fire

gags plus the expert performances and an inventive color production frequently make the picture seem better than it is. [L of D: A-III] MOIRA WALSH

## TELEVISION

"The Voice of Firestone," the oldest and one of the most reputable network programs in broadcasting, has ended its current season. There is a possibility that, after 31 years on radio and television, it may not return.

If this presentation, which has brought a faithful public outstanding classical, semi-classical and modern music, were in danger of cancellation because of lack of sponsor support, its failure to continue would be regrettable but understandable.

The fact is, however, that the Firestone Tire and Rubber Company is willing to continue sponsorship. Reasonably enough, the advertiser has sought to maintain the program in a desirable time period. Up to now, however, the three major networks have demonstrated a lack of interest in presenting it in what is known as "prime time"—between 7:30 and 10:30 P.M.

During the season that has just ended, "The Voice of Firestone" has been shown on the American Broadcasting Company television network from 9 to 9:30 P.M., Eastern time, on Monday evenings. The sponsor is not demanding the same time period for next year, but has sought a half-hour between 8 and 9:30 P.M. on some night early in the week.

This would seem like a fair request by an advertiser with a long and honorable record in broadcasting. It is not, however, to the liking of the networks.

They take the position that the audience for "The Voice of Firestone" would not be as large as the number of viewers who would be watching the westerns, crime shows, situation comedies and other telecasts that would surround the musical program. The network's reasoning is that "The Voice of Firestone" would be a weak link in an evening schedule.

In the cold, competitive world of commercial television, such a program, despite its acknowledged quality, is classified as a liability on the assumption that the network that offers it would lose viewers to its rivals.

During the past season, "The Voice of Firestone" had as its network competitors Danny Thomas, over CBS, and

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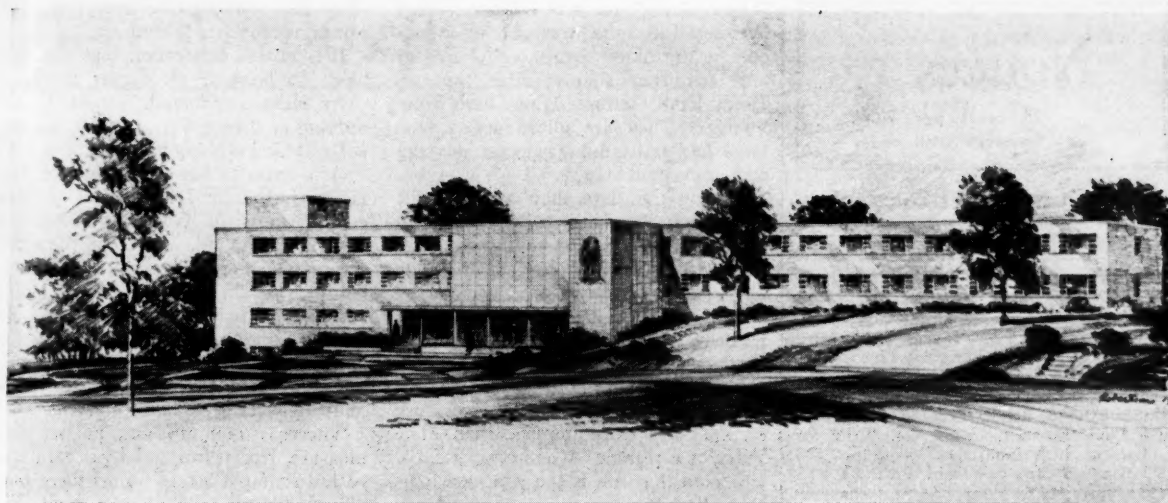
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D Dentistry	MT Medical Technology	Sy Seismology Station
DH Dental Hygiene	M Medicine	Sp Speech
Ed Education	Mu Music	AROTC Army
E Engineering	N Nursing	NROTC Navy
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In the Desmarais and Robitaille Bldg.

"Peter Gunn," on NBC. On a recent  
evening "Firestone" was offering a con-  
cert by the Akron Symphony Orchestra  
and featuring soloists Risé Stevens,  
Heidi Krall, Jerome Hines and Brian  
Sullivan. They are gifted artists who  
have had outstanding success on con-  
cert and opera stages.

During the time they were on the  
air, Danny Thomas was involved in an  
episode in which his young daughter  
insisted that she had met a giant, nine  
feet tall. And "Peter Gunn" was on the  
trail of a male nurse who had shot the  
wealthy invalid woman who employed  
him.

Danny Thomas and "Peter Gunn,"  
according to the rating services, are  
considerably more popular than "The  
Voice of Firestone." The networks have  
indicated that this is the vital consider-  
ation. The question of quality is merely  
academic.

But the issue is not yet resolved.  
Firestone has been considering the pos-  
sibility of establishing an informal net-  
work of independent TV stations to  
carry the program next season. Or one  
of the regular networks might change  
its mind and find a place for it. One  
hopes that some suitable arrangement  
can be reached. "The Voice of Fire-  
stone," a civilized oasis in an electronic  
wasteland, deserves a new lease.

J. P. SHANLEY

## THE WORD

*O God, the protector of all who hope in  
Thee, without whom nothing is strong,  
nothing is holy, multiply Thy mercu  
upon us, that, with Thee for our ruler  
and leader, we may so pass through the  
good things of this life as not to lose  
those which are eternal* (Prayer of the  
Mass for the Third Sunday after  
Pentecost).

It is a permanent task of Holy Mother  
Church patiently to rectify our habitual  
thinking. Not many people in this  
wicked world, we may suppose, are real-  
ly and thoroughly wicked, but so very  
many are mistaken—regularly and vital-  
ly mistaken—in what are now termed  
their "value judgments." Crazy, man;  
crazy, mixed-up people.

For example, we all need to be re-  
minded, and frequently reminded, that  
God is not just another element or fac-  
tor in human existence. Almighty God  
is everything; He is all. Apart from Him  
there is nothing, at least in this real

sense that without God everything be-  
comes or amounts to nothing.

It is in this connection that the bril-  
liant Anglican C. S. Lewis makes a  
sharp, shrewd comment. *Without whom  
nothing is strong*; yes, says Mr. Lewis,  
without God nothing is *very* strong.

As a man, in his daily mode of life,  
moves farther and farther away from  
consciousness of God and conscious  
dealings with God, who is all, the more  
completely he loses himself in nothing,  
really. Then he awakens to the awful  
realization that his life has become  
nothing, and nothing has become his  
life. Then a man truly learns that *with-  
out God nothing is strong*—terribly, ex-  
haustingly, crushingly strong.

There is such a thing as petrified  
pleasure, frozen fun, gelid gaiety. (The  
easiest example is television.) Occasion-  
ally the priest is permitted a glimpse  
into lives which, though far from being  
wicked, are practically paralyzed by  
the tedium of prescribed pleasures.  
Much is being said, nowadays, about the  
Organization Man, who is not a man at  
all, but a ratchet on a wheel or a clause  
in a contract. Something should be  
said about the Social Man, who is being  
frozen into neopagan insensibility under  
an icecap of routine merriment which  
long since ceased to be even faintly  
amusing, but which recurs with the in-  
evitability of Saturday night. It is exact-  
ly as Mother Church affirms: *without  
whom nothing is strong*. Very strong;  
overpowering; asphyxiating.

All of which does not for a moment  
mean that the Church, like Malvolio,  
is dead set against "cakes and ale." Note  
the closing petition of today's prayer:  
*that . . . we may so pass through the  
good things of this life as not to lose  
those which are eternal*. Sometimes one  
inclines to believe that only the com-  
pletely Christian, Catholic view of life  
—the Church, that is—has retained the  
innocence of spirit and discernment of  
taste required to appreciate and relish  
*the good things of this life*. The Church  
is afraid neither of the phrase, the bold  
designation, nor of *the good things*  
themselves. Perhaps she alone knows  
how good they are, for she alone has the  
wisdom and holiness to pray that *we  
may so pass through the good things of  
this life as not to lose those which are  
eternal*.

It is understandable that all of us are  
deeply and even pathetically anxious to  
enjoy the best of two worlds. This  
morning Holy Mother Church tells us,  
in her quiet way and in her admirable  
prayer, how the thing is done. Has ev-  
eryone noted those two little words, *so  
. . . as?* VINCENT P. MCCORRY, S.J.

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